

6 Prince Tovaleu once was expelled from a Montmartre cabaret in Paris because Americans objected to his being admitted. The affair reached the police courts and the manager of the cabaret was fined. The Prince received damages and became well known in Paris as a defender of the black race.



Later the Prince, who termed himself "President of the Universal League for the Defense of the Black Race," went to the United States, where he placed himself at the disposal of Marcus Garvey.

Le Matin says that Tovaleu is well educated; that he took a law degree and the title of "Prince of Bordeaux, France," and then came to Paris, where he was inscribed as a barrister.

"Prince Tovaleu" got into trouble in Chicago while he was in the United States last year. He was arrested on a charge of passing a bogus check, but pleaded that he had expected to receive funds to cover the amount—\$118, which was his bill for a hat, cloak and lingerie bought for a woman. The "Prince," who was received as a distinguished visitor in Chicago, was ejected from a Loop restaurant during one of his tours of the city.

A Harlem woman gave the "Prince" a few disturbing minutes by demanding \$300 which she said he owed her.

## HOW NATIVES WORK IN RAND MINES.

An address of outstanding interest and importance was delivered before the Johannesburg Rotary Club last month by Dr. Harold Mayer of the general treatment by their employers of the native mine workers on the Rand gold mines. Dr. Mayer prefaced his address by pointing out that white workmen in the mines in South Africa have not much cause for complaint. Their wages are far higher than the world's average wage, and they are able to maintain a standard of life which workers in other countries are unable to attain to. In so far as the natives are concerned, it is perhaps not sufficiently appreciated how much the mines of the Rand do to promote the wellbeing of their coloured employees whilst at work on the mines. In this respect Mr. Mayer's remarks on the subject are of very considerable interest.

Gold mining on the Rand is a highly organized industry, which employs approximately 184,000 natives, every one of them able to maintain touch with their relatives in the native territories. If a native is sick he is given the best medical treatment in a well-appointed hospital, and his family is promptly informed; average wages at 2s. to half a crown a day, equivalent to £6 monthly for twenty-six working days.

### Many Comforts.

While at work mine natives are given good food, plentiful and varied. The diet scale fixed by law is regarded strictly as a minimum, and there is no gold mining company that does not exceed it both in quantity and quality. The living rooms of mine natives are spacious and clean; there is an unlimited supply of hot and cold water, and the cleanliness of body and clothing is made as easy as possible.

Many amusements are provided, including a cinema circuit with carefully selected films. Altogether Dr. Harold Mayer's lecture will be an eye-opener to most people, who still, quite wrongly, view the natives working in the great South African gold mines under primitive conditions bordering on slavery whereas the opposite is the actual case.

## EDUCATION SALVATION OF AFRICA, DUBE SAYS

Native Zulu Educator Speaks to Negroes at Tuskegee Institute

TUSKEGEE INSTITUTE, ALA., Dec. 27.—Special to The Advertiser.—Redemption of Africa through education is now the hope of African natives, declared John L. Dube, native Zulu educator, at an address here Sunday evening. Ignorance and tribalism have been the forces which have most retarded the advancement of the native, according to the speaker. Definite steps are being taken to overcome ignorance through education and tribalism through the organization of the national movement of native tribes.

"Despite our suffering—and we suffer as few other peoples have—we are rising in Africa," he said. "The day is not far distant when Africa will again become a land of opportunity for Africans."

Dube is principal of a native school in south Africa. At the age of 18 he was brought to this country, where he was educated at Oberlin college and other institutions. At that time he also visited Tuskegee. He is remaining at the institute during the week studying the Tuskegee methods of instruction.

## NO BOOK STORES IN LIBERIA

Aristocrats Their Resplendent in Dress Uniforms And Despise Natives

## MANY HAVE LONG HONORARY DEGREES

Nation Will Not Be Born Until Overalls Come Into Greater Vogue

(Columbia News Service)

WASHINGTON, D. C.—The announced candidacy of several of our well known politicians who aspire to represent this country in Liberia, Africa, in the capacity of Minister Resident and Counsel General, directs attention to a very interesting article, by John W. Vandercook, a noted anthropologist, which appears in the October number of World's Work.

In paying his respects to the "aristocrats" who rule Liberia, and who are always resplendent in high hats, black broadcloth, yellow spats and kid gloves, the writer claims that they despise the natives with withering contempt.

"Many of the men, one is informed, print after their name the degrees

LL. D., Litt. D., Ph. D., M. A., and what-not conferred by one of the little mission 'colleges' carrying its few pupils hardly through the high school grades. Liberia is a NATION WITHOUT A SINGLE BOOKSTORE or a library."

Concerning the business activities, Mr. Vandercook remarks, "In spite of the fact that citizenship and property ownership is forbidden white men, less than one per cent of all Liberian business is in the hands of Negroes, and that Broad Streets, the main residential boulevard in the City of Monrovia, is unpaved."

"But today, I think, Liberia stands on the verge of an awakening," continues the writer. "She has many men in public life and out of it, of high intelligence, sound ability, and fine patriotism. The educated native-born Africans are adding an increasingly important quota of prominent men to the world of Liberian affairs."

The men from in the forest are as a rule free from the superiorities and nonsense of the mission-bred and other spoiled oligarchs, who have had things their own way so long. Some day high hats and broadcloth, in fact and in significance, will be dumped into the bay and a cargo of white drill and overalls will be imported. Then a nation will be born."

## Only One Newspaper in Empire of Abyssinia

The Empire of Abyssinia, whose sovereign is the Negus Negusto, or King of Kings, possesses but one newspaper. It is called Berhanena Salem, which means "light and peace", and has been published as a weekly for the last two years at Addis-Abeba. It is printed in the massai Ethiopian script and each number bears the signature of the Emperor. Its contents comprise the inevitable "Chronique Scandaleuse," elaborate descriptions of court and church celebrations on the 150 holidays of the Abyssinian calendar, reports from the various provinces of the empire, and, of course, all the imperial rescripts. To the rest of the world, the four page journal seems to pay little attention. Possibly this is explained in part by the fact that all news from outside has to pass through the censorship of the Italian Embassy, which boasts of the only radio outfit in the realm.

—Columbia Press Service

## 'OLD UMTALI' COLLEGE TOWN FOR AFRICANS

Chicago Defender Center of Education

for Rhodesians

11-6-26

"Old Umtali" is an internal password among the Christian communities of Africa. "Hartzell" is another password. And Hartzell Training school at old Umtali gives promise of looming large when the history of the Christian occupation of central Africa is written a century hence.

Umtali is the town that Cecil Rhodes gave to Bishop Joseph C. Hartzell and the Methodist Episcopal church for a mission station. In 1900 Bishop Hartzell began Christian work in old Umtali, the first mission station of the Methodist Episcopal church in Rhodesia. From there under his guidance and later under Bishop E. S. Johnson, it has spread until today the Rhodesian mission conference has four districts. The Christian community numbers 7,500 and there are 6,000 Sunday school pupils enrolled in 90 schools.

Hartzell Training school at old Umtali is the chief center for these four districts. Radiating from here the Christian workers enter a territory of 62,500 square miles, the size of the states of New York, New Jersey and Massachusetts. They have access to several hundred thousand native people, as well as to 10,000 Europeans and Asiatics scattered on farms and in small towns. The towns, however, where many natives work in mines and on farms as servants are now connected by good automobile roads.

The hub of the Umtali mission center is the Central Training school, recently renamed Hartzell Training school in honor of its founder. This school was founded in its elementary departments in 1900; in 1921 the first four graduates of the higher departments received their diplomas. The first four graduates came from four different tribes in Rhodesia. They are now pastors and teachers among their tribes.

The course of study at Hartzell Training school is largely designed to educate pastor-teachers. But the graduates are equipped to lead their people in their everyday life activities, and in the training of practical dairymen, farmers and industrial workers. They know how to irrigate the soil, to select and improve seed for planting and to introduce new vegetables and cereals. Then they are taught to improve the breed of

cattle, of sheep, of goats. In the industrial departments they learn to make brick and erect brick buildings, to make brooms, to do blacksmithing, to make simple articles of furniture and household decoration. In the medical department all acquire the rudiments of first aid and of hygiene and sanitation. Some become qualified nurses.

So successful have been the services of Hartzell Training school that each year it has a larger enrollment and a larger staff than before. It has outgrown the buildings in which it has been housed since 1900. It is to continue and increase in this training of well equipped and practical leaders for Rhodesia. It must have new and enlarged buildings.

Plans are already under way for erecting, as soon as building funds are secured, a central building to be used for assembly and administration purposes, and temporarily as a chapel for the large congregation, pending the raising of funds for a new church.

## ABYSSINIA HAS ONLY ONE NEWSPAPER

Good Field for Negro Journalists

The Empire of Abyssinia, whose sovereign is the Negus Negusti, or King of Kings, possesses but one newspaper. It is called Berhanena Salem, which means "light and peace," and has been published as a weekly for the last two years at Addis-Abeba. It is printed in the massai Ethiopian script, and each number bears the signature of the Emperor. Its contents comprise the inevitable "Chronique Scandaleuse," elaborate descriptions of court and church celebrations on the 150 holidays of the Abyssinian calendar, reports from the various provinces of the empire, and, of course, all the imperial rescripts.

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## BRITISH WEST AFRICA.

### WEST AFRICAN ECHOES.

#### The British Zouaves.

West African readers will have seen with regret the announcement that the British Government has decided to disband the West India Regiment, which has often done good service on the West Coast during the last hundred years. The brilliant uniform (copied from that of the Turco or Zouave regiment of the French army) of the regiment was familiar to the eyes of the peoples of the Gambia, Sierra Leone, and the Gold Coast, and it was, to the peoples of the colonies, the impersonation of the military might of the protecting Power. The rank and file have always had an honourable record for good behaviour and orderliness, and fraternised with the peoples of the towns which they garrisoned. The purchases of fresh meat and vegetables for their consumption by the commissariat department was the basis of a not inconsiderable trade by which the people benefited, as they did also by the expenditure in the local markets of the soldiers' pay. The regimental bands were a source of great pleasure, and afforded the people their only opportunity of hearing orchestral or concerted music. At the headquarters stations the bands played every evening, generally from 8 to 9 p.m., in an open space to which the people thronged for the nightly entertainment. It was their substitute for theatre, concert-room, music-hall, and the other places of amusement in European towns. Visitors to Wembley will remember the excellent playing of the West Indian Regimental band at the British Empire Exhibition, where the brilliant Zouave uniforms and fine figures of the players attracted attention.

#### Genesis of the Regiment.

The first battalion to bear the title of "West India Regiment," authorised by proclamation of May 5, 1795, was not the first negro regiment in the British Army. At the end of the eighteenth century there were twelve battalions of negro troops drawing army pay, though several of them were not on the War Office roll. Some of them had been raised for service in America during the War of Independence; it was one of the grievances of the rebellious states that their slaves had been armed and employed to subdue their former masters. These bands were named after the states in which they were originally raised; among them was "The Carolina Black Rangers," which was absorbed into the new regiment, and in memory of this the Caroline Laurel figures in the crest of the 1st West India Regiment. The number of these regiments fluctuated with the importance of the West Indian Colonies, and diminished as the East Indian trade gradually ousted the sugar and tobacco trade from the first place in British commerce. During the wars of the Revolutionary era there were four regiments bearing the title, but in April, 1819, the 4th was disbanded at Sierra Leone: 800 men were settled at the villages of York, Kent, and Wellington. The 3rd Regiment was permanently stationed in West Africa, while the 1st and 2nd were distributed among the West Indian islands and British Guiana.

One consequence of this was that the regiments were cut up into segments of three or four companies each, billeted in different islands under different commanding officers, and the colonel in command never had more than six companies under his immediate command, and never saw the whole of his regiment, except when mustered for transport to the West Coast after the 3rd Regiment had been disbanded and the garrisoning of the stations there had been taken over by the two remaining regiments, serving there alternately for periods of three years. The West Coast tours were very popular with the officers, as there were opportunities of obtaining temporary civil appointments when the local governmental staffs were depleted by sickness or other causes. Among the officers who entered the Colonial Service in this way were Major Bravo, who acted for a time as Governor of Sierra Leone, and Sir Alfred Maloney, who rose to be Governor of Lagos and Trinidad.

#### War Record.

In peace the men of the regiments have always been noted for their good conduct and obedience. They had the African fidelity to officers who gained their confidence and affection. Harsh or inconsiderate treatment drove them into a sullen listlessness, but it never developed into wild acts of insubordination. They were always noted for their courage, and earned the praise of Sir Ralph Abercromby (1796) and Sir John Moore (1797) in battles against the French forces in the West Indies. In battle their favourite weapon was the bayonet, and their eagerness to get to close quarters with the enemy made it sometimes difficult to keep them under control. The regiments took part in many of the small wars on the West Coast. In 1860 the Badibu people (Gambia), having quarrelled with a British firm over non-payment of a debt due to them, seized some trading schooners by way of reprisal; a force of 400 sailors and marines, 800 men of the 1st and 2nd West India Regiments, and 600 Gambian Militia was sent against them. At the storming of one of the stockaded towns Private S. Hodge gained the V.C. for conspicuous bravery in cutting a way for the troops through the stockade single-handed under heavy fire. In the Ashanti War of 1873-74 the two West India Regiments bore the whole brunt of the Ashanti attack; and had driven the enemy beyond the Prah before the white troops arrived. At the critical time, when the transport arrangements had broken down for want of carriers, when the advance was stopped, and there seemed to be a possibility that the march on Kumasi might have to be abandoned and the white troops sent home, they saved the situation by volunteering to act as carriers. They performed daily marches of twice the usual military distance, each man carrying 50 lbs. of stores in addition to his ordinary arms and accoutrements. By the time that sufficient carriers had been collected to take over the duty they had accumulated enough supplies at the front to enable the advance to be resumed. In the Great War the two battalions served with distinction in the Cameroons and East Africa, and in 1918 added "Palestine" to the battle honours, which began with the capture of

"Guadeloupe" and "Martinique" in the Napoleonic wars. At the time of its disbandment the last survivor of the West India Regiments mustered about 900 rank and file. The throwing of so many men out of employment in a small colony like Jamaica is a serious matter; but, no doubt, the difficulty which this may occasion has been foreseen, and steps will be taken to carry the men over the period of unemployment and until they can be absorbed into civil life.

W. F. H.

## ABYSSINIA CLAIMS BUT A SINGLE NEWSPAPER

#### World Wide News

The Empire of Abyssinia, whose sovereign is the Negus Negusti, or King of Kings, possesses but one newspaper, called *Bernanena Salem*, which means "light and peace," and has been published as a weekly for the last two years at Addis-Abeba. It is printed in the Massive Ethiopian script, and each number bears the signature of the Emperor. Its contents comprise the inevitable "Chronique Scandaleuse," elaborate descriptions of court and church celebrations on the 150 holidays of the Abyssinian calendar, reports from the various provinces of the empire, and, of course, all the imperial rescripts.

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NEW YORK CITY POST  
APRIL 7, 1926

## SEEKS NEW LINER FOR NEGROES

The Rev. J. E. Lewis Hopes to Raise  
\$50,000 for Liberia Venture

San Pedro, Cal., April 7.—The Rev. J. E. Lewis, self-styled president of the Liberian Transportation Steamship Company and Church of God Line, is starting another campaign to obtain money to buy a vessel to carry negroes to Liberia, he announced yesterday.

The negro promoter's most widely advertised venture was the building of the Ark of the Living God here about five years ago. It sank shortly after sliding off the ways. He now hopes to raise \$50,000 for the purchase of the British steamer Nayarit and says a nationwide campaign is under way to collect the funds.

Back to Africa Movement.